

is there a gay community?

A WEEKLY FORUM FOR NEW ENGLAND

Gay Community News

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25¢

NGMCMW x's DC

"Let it be resolved that the proposed march on Washington, D.C., be temporarily postponed, and all energies and financial resources be rechanneled to the Ann Arbor convention in May (to coincide with the American Psychiatric Association's annual convention) and further and future plans for mobilization be on the Ann Arbor convention agenda".

The National Gay Mobilizing Convention for a March on Washington, held November 23 and 24 in Urbana, Illinois, postponed immediate plans for a march on Washington and instead will focus attention and energies on a convention to be held this May in Ann Arbor, Michigan, to coincide with the American Psychiatric Association's annual convention in Detroit.

Jeff Graubert, Chairperson of the NGMCMW, said that it did not appear possible to create a successful march on DC at this time. He cited lack of representation from areas outside the midwest and few women delegates as two deciding factors in postponing the convention's original plans.

The Urbana conference had orig-

inally planned to organize a peaceful march on the capitol for the repeal of all sodomy and solicitation laws, and full civil and human rights for all homosexuals.

Friday's sessions were hampered by delegates arriving late and bad planning on the part of the national committee. None of the scheduled workshops were given and locating the few sessions being held was difficult.

At the Friday night discussion on the merits of a Washington march, delegates from the Ann Arbor Gay Liberation Front grabbed the podium from Chairperson Graubert and insisted that a national march would do no good. They then proposed a convention to be held in Ann Arbor before the APA convention in Detroit. Graubert relinquished his position to the AA-GLF for the rest of the convention and left the session.

On Saturday morning, it was officially decided to work towards the Ann Arbor convention, channeling money and energy into building national representation. While several AA-GLF members advocated automatic trashing of the APA, discussion

rapidly showed most delegates opposed to those tactics, instead favoring a peaceful demonstration and a formal presentation on homosexuality before the APA. All delegates agreed that tactics for May would be decided when more information about the APA's changing position on homosexuality is available. It was also agreed that further planning for the national march be made during the

May convention.

Three of Friday's workshops were rescheduled for Saturday afternoon. Bob Reaume of Port Huron, Michigan, spoke on "Gay Workers". Reaume is a member of the Teamsters' Union who has twice been fired for his gay activities. Both times he won his cases with strong union backing. Reaume said, "You get what you push for in any union, if you're gay or not," and advised gay union members to take their union to court for not protecting its workers if the union refuses to

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Gay Academic Conference

"The Universities and the Gay Experience" was the theme of the first conference of the Gay Academic Union, which was held Thanksgiving weekend at John Jay College of Criminal Justice in New York City. Over 300 attended from colleges and universities throughout the country. This included both teachers and students, as well as many who were independent of academic institutions.

The conference opened at noon on Friday with keynote addresses by Martin Duberman, noted radical author and playwright and professor of history at City University of New York and by Barbara Gittings, veteran lesbian activist from Philadelphia.

An introductory panel included several other noted gay academics. As educational critic, Edgar Z. Friedenberg began a discussion of homophobia, the hall had to be evacuated by a bomb scare. When everyone returned he continued with an examination of Marcuse's theory of "repressive tolerance" and how it related to gay liberation. Elizabeth Fee, a history instructor, traced how popular mythology about homosexuality was transformed from "sin" to "sickness". Fr. John McNeill, S.J., further explained how the original meaning of the Bible has been distorted, with the story of Sodom and Gomorrah as prime example.

Saturday's panel discussion was entitled "Coming out". Dr. Howard Brown, Mayor Lindsay's former aide, told of the overwhelmingly positive reaction he received after he announced his homosexuality two months ago. By contrast, Janet Cooper moved the conference to a standing ovation

when she recounted the incredible bigotry she has had to endure as a teacher at a small state college in Pennsylvania. Hers was the best presentation of the two-day affair.

Joan Sophie described her painful position as a graduate student in clinical psychology at a school that still views homosexuality as an illness, where she is expected to leave her feminism at the door. Julia Stanley frequently amused the audience with her experiences of being open at the University of Georgia. She spoke of the obligation of gay academics to subvert the existing social order. "If everyone realizes we're just people, then the whole game is over."

There were workshops on both Friday and Saturday: religion, literature, the social sciences, uncovering our hidden history, gay studies, and the issue of coming out that are faced by various members of the academic community.

At the closing session Saturday afternoon there were the final reports of the women's caucus and of the workshops. It was decided to seek out the policies of each university toward gay teachers and students, and to publish a pamphlet "Twenty Myths about Homosexuals as Teachers".

Much discussion was devoted to the future of the Gay Academic Union, including the decision to hold an annual convention and to form local chapters. Various other proposals were considered, including cooperation with other academic societies and campus gay groups, and the publication of a journal on gay studies.

Brockton Cases Continued

BROCKTON — In an unexpected decision, a Brockton District Court judge has continued until Dec. 18 action on morals charges against nine men arrested in a highway rest area raid.

The judge also ordered the men to undergo psychiatric examination by a court psychiatrist during the continuation period. His decision came during a hearing Nov. 20.

Richard Rubino, attorney for two of the defendants, said the judge's action was unusual because a judge ordinarily recommends guilty pleas in such cases. Defendants routinely are found guilty, he said.

The nine persons were among 11 men arrested on a variety of morals charges Sept. 25 during a State Police stake-out of a rest area on Route 24 in Brockton. Most of the arrests involved charges of committing "unnatural acts" and being a "lewd and lascivious" person.

In announcing the continuation, the judge cited much pretrial publicity in the case.

Attorney Rubino speculated after

the trial that the judge apparently wanted to protect the men's reputations from further publicity.

Rubino said there is the possibility now that the cases might be continued without findings at the Dec. 18 trial, and that all charges might be dropped after a period of time.

He said the judge's order for psychiatric examinations was a routine action in continuances of cases involving morals charges.

The court's reference to publicity apparently was aimed at extensive coverage of the stake-out, particularly coverage by the *Brockton Enterprise*. Stories in the *Enterprise* immediately after the arrests not only listed the men's names, ages and addresses, but also in some cases identified their professions and employers.

The arrests followed a stake-out by about five plainclothes state police officers between 6 pm and 11 pm at the rest area.

The state prosecutor had sought speedy action on the charges.

Extra!

The Homophile Community Health Service "Catch 44" program will be rebroadcast this Saturday, December 1, at 7 P.M. on Channel 2. Tune in!



Gay Community News

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Loretta Lotman, the only Boston representative at the convention, gave a talk on "Media and the Gay Movement". Ms. Lotman cited media advances made in Boston since last spring's series on WCVB, specifically mentioning coverage of Gay Americans' Day, the "Catch 44" series, appearances on "Mass Reac-

tion", talk shows, and the long standing success of "Gay Way". Media was approached as one of the few ways to reach isolated, closet homosexuals, and Ms. Lotman gave a list of steps to take by any group working for media coverage.

At the final workshop, DeDe Bendle and Stella, male delegates from Ann Arbor, discussed "The Politics of Drag". The men leading the discussion were dressed in skag drag and explained that they believe that homosexuality should be displayed so that it cannot be ignored by the straight world. When challenged by a lesbian who said they were insulting women, Stella explained that he and others were into "Gender fucking" and were "mocking the role and the dress, not women". One lesbian walked out of the discussion. The few women who remained and most of the men considered it a valuable session on a very controversial subject.

The Ann Arbor convention is tentatively scheduled for Thursday through Sunday, May 17-20, with the Detroit demonstration called for Saturday the 19th. For more information, contact the Convention Committee, Ann Arbor Gay Liberation Front, c/o DeDe Bendle, 1933 Brock Court, Ann Arbor, Michigan, 48104.

BONNER SPEAKS

Governor Thomson of New Hampshire and publisher William Loeb may be viciously anti-gay, but there are some prominent people in that state who are reasonable and humane. Thomas N. Bonner, the President of the University of New Hampshire, has shown his dedication and support to the fight for civil rights. Throughout the UNH affair, when the Gay Student Organization was being hit with discrimination and antipathy from all sides, President Bonner stood by his personal freedom doctrine. In a reply letter to an interested Boston gay, Thomas Bonner reiterated his stand. Dr. Donald Klein of Cambridge has shared Bonner's reply with the GCN:

Dear Dr. Klein:
Thank you for your letter of November 12th. It is encouraging to know that there are people who recognize the thrust of the University's efforts to protect human rights. I must note that the Governor and the Manchester newspaper are not alone in their castigation of the University on this (and similar) issues, particularly when the rights of individuals clash with what others perceive as "acceptable standards of moral and social conduct". As you undoubtedly know, this University is no stranger to controversy or to the defense of individual freedom. We appreciate your support. Sincerely,
THOMAS N. BONNER
President

REACT!!

Ed. Note: The following editorial was written by a woman staff person and endorsed by the editorial board.

It is becoming more apparent that the fight and struggle for gay liberation is being fought on two different fronts. While it is still internalized in the separate camps on Broad St. and on Cambridge St., the armies are slowly tearing down the united effort which we must have to achieve our ultimate goal.

We throw around the words "separatism, isolationism and sexism", but beyond these words is nothing more than apathy. If we sincerely cared about combating the sexism we feel exudes from the gay male we would have made a conscious attempt to step out of our realm of insecurity and aid gay brothers to recognize our definition of lesbianism.

This is not to negate the feminist movement, but to try and impress upon certain minds the battle of titanic proportion against homophobia that must be won first.

A few of us like to mention our token attempts at unity but this is not enough. Both gay brothers and sisters need and want to get to that gay nirvana of sexual freedom and until we do it together the battle will be far from winning.

REACTIONS:

Letter to the Editor:

This letter is in response to the last section of Loretta Lotman's column of November 17. She asks if she is the only person who was upset by "Lillith Moon's" article in the Real Paper. I can assure her that she's not — there are a lot of gay women who are upset, but what is wrong with "Lillith's" article is not that she's a "Lesbian separatist", but that she represents Boston's Lesbian community as monolithic and inactive and puts us down. There's a *lot* more than "one bar, one center, one softball game and one group of women" going on.

It seems to me that Loretta Lotman implies that the people who are involved in the activities Lillith mentions are "Lesbian separatists", and that's bad. I think that is a gross distortion of the positions of other groups of lesbians. Who are the Lesbian Separatists? Women from the women's center? Some of them speak for the speakers bureau with men. Women from the feminist wing of DOB? They also speak with men, and are involved in other activities with men. Although there are probably many Boston lesbians who believe that their feminist interests come first, I think there are few real separatists. And as long as people are being active — are doing something — separatism is just as viable an alternative as working with men. The point is to be moving toward a freer society, for gay people and for women, in whatever way you can work most effectively and most comfortably.

LINDA PEER.

Ed. Note: Loretta Lotman was not available for comment because she was covering The National Gay Mobilization Committee Conference for GCN.

To the gay community:

Perhaps the greatest lie in the gay community is its insistence on demanding that straight society learn to accept and understand the gay community — we aren't even willing to give them the opportunity to learn. One evening a friend and I were sitting in the local women's bar, when the following scene occurred: enter one portly, middle-aged gentleman in search of a drink. The incident which followed is an insult to anyone who believes in human dignity. From the moment he walked through the door, some woman was upon him and trying for all she was worth to get him *the hell* out of there but fast. My friend and I explained the situation to him: that it was a women's bar, that his company was not appreciated by the majority of those present, and that he should drink his beer and then split. From the moment that man sat down until he left he was subjected to harassment and verbal abuse from that woman that can only be described as insulting, vicious, and degrading. The man was behaving himself quite respectfully, and talking to my friend and I, inquiring into the bar and ourselves as people. Anyways, an argument ensued, and the gentleman, myself, and my companion left in disgust.

Granted, that the bar was a woman's bar, granted also that gay women feel their's is a double oppression by men (as women and as lesbians) and granted that the bar intends to remain a gay bar - not a mixed bar or a tourist bar.

But women, wake up! Are we so afraid and full of hatred that we must subject others to such abuse — the type we claim discriminates against us, and sees us as sick from a straight viewpoint? Could this whole incident not have been handled with more regard for the gentleman involved as a human being? Must we resent men so much that it is impossible for our

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SHERI BARDEN, DOB PRESIDENT

Sheri Barden was talking about what it takes to make some people get involved in the movement. "A gay male friend came up to me at a party and half-whispered, 'Why do you want to get mixed up in gay liberation?' I answered him calmly but firmly. It isn't until it hits you where you live that you realize what the liberation movement means. Wait until your lover gets beaten up in the Fenway and is treated like the criminal. Wait until you are refused a loan or a mortgage or cannot get an apartment because the landlord will not rent to gays. Or wait until you lose your job as a result of discrimination and narrowmindedness. There are literally thousands of gay men and women who are saying that 'Gay Liberation is not for me'. They are reaping the rewards and the benefits of our labor. Well, I'm going to tell you to take out your wallet and contribute to the cause. Maybe you are never going to get 'involved' in the movement that is gaining you your human and civil rights, but you are going to support us and yourself some way!"

Born in the Boston area 40 years ago, Sheri came out while in the Army. "At least 75% of the kids in the service were gay. When I was stationed in Paris it was said that 200 out of the 270 women on the base were gay. Someone was always being court-martialed or kicked out. At first I didn't understand why lesbianism was taboo. I always accepted it and myself. But many others didn't." Sheri attended Penn. St. after her years in the service. At one point she worked at the Framingham Reformatory as a security guard. "I couldn't stand it....the children locked up because they were supposedly too hard to handle. The so-called stubborn children whose parents did not have the time or patience to raise them correctly. The unwed mothers who were put in jail for giving birth to illegitimate children. The alcoholics who were locked up but never helped. Being an alcoholic or having an illegitimate child are not crimes. It is the same reasoning that labels homosexuality illegal." Later, Sheri worked in hospitals and was in the antique business. She is now the owner of her own picture framing business.

Nearly everyone who knows Sheri also knows Lois, her lover. That is because on next February 8th Lois and Sheri will be celebrating their tenth year together. The two women met through a mutual friend. At first Sheri was hesitant about meeting Lois, from what she had heard of her she had determined that Lois was "not her type". At the home of the

mutual friend, Sheri first saw Lois and immediately said to herself, "There is the woman I am going to spend the rest of my life with." "I am a Pisces, and Pisceans rarely make the first move. I have always been shy and finally got the courage up to ask her to dinner. We talked all night and we haven't stopped talking yet."

Together Sheri and Lois got acquainted with the Daughters of Bilitis and gay liberation. At first Sheri was not interested. It seemed to her, five years ago, that there was no way she would get involved. But through a personal consciousness raising as a gay woman she realized that gay rights were very important to her. At the DOB raps, she soon became a rap leader. "Five years ago I myself was in a closet type of situation. I was gay privately but not publicly. Things such as the Gay Pride March last June when we marched proudly down Copley Square with our banner ended any last vestiges of the closet I may have had. I would like to mention one person in particular who has probably been the leading advocate of gay rights over the past five years. Laura McMurphy has definitely done more for the gay movement in Boston than has anyone else."

Sheri feels very strongly that her position as the President of DOB is nowhere near as important as her own personal involvement as a member. "I have no desires of being a 'great' president. DOB is the women who participate in it, all the women, and each is equally important. One thing that really worries me is that women do not have enough input in the gay community. The Daughters of Bilitis is the leading lesbian organization in Boston and I feel very strongly that we should not have to fight to have our names mentioned along with other gay organizations. Gay women deserve equal representation and we have not been getting it. There is no reason why our accomplishments should be ignored or minimized." Another area where Sheri is adamant is the media. "It will not make me a better leader if I have my name and face plastered all over the newspapers and on television. I have never refused to go on a television program, but since I am not terribly assertive, there are others who make a better impression than I. This is not to say that I would ever refuse a speaking engagement or appearance on television, but I am not on an ego trip and I should not be judged by media exposure."

Sheri sees the weekly DOB raps as very important. The number of young women just coming out who have been positively influenced by the atmosphere and discussions at the rap sessions is constantly growing. "I recently met an old friend who claimed that DOB was nothing but 'a bunch of old ladies locked in closets'. Well, that is the most incorrect image I've ever heard. We are involved in public education, law reform, speaking engagements and in educating the public in general about gay life and oppression. There are so many things to do and one of the most important is working together with other gay organizations in the gay community. I have never been a separatist because

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FEATURE: HOW MANY ARRESTS FOR SODOMY?

by Laura McMurphy

We have often wondered if persons in Massachusetts are actually arrested for things like:

Chapter 272 Section 16: Lascivious cohabitation: open & gross lewdness:

18: Fornication

34: Crime against nature (sodomy)

35: Unnatural acts.

Last week, with the killing of Eddie Rastellini, it became all too clear that some people are. To further investigate, I looked at the Superior Court records which are housed in the Municipal Court building in Boston. There are about 250 thick volumes of cases there, covering the years 1955-1972. Of these, I looked all through 12 volumes: 2 each from 1955, 1962, and 1965; 1 from 1967; and 5 from 1972. Most of the cases are civil suits for damages, heroin busts, and the like. There were a total of 19 non-rape sex charges of interest to us:

No. indictments	No. convictions	penalty
8 unnatural acts	4	7 yr. probation 2½ 3 yrs. Walpole 4½ 5 yrs. Walpole 1 indeterminate sentence, Concord
4 sodomy	0	
5 lascivious cohabitation, open & gross lewdness	2	1 yr. probation 1 orig. sentence from lower court stood
1 fornication	1	male fined \$20, female on file

In some indictments, the crime above was charged in addition to another crime such as child abuse or rape, and the charges above may themselves been dropped or the sentences served concurrently. This does not make the charges of sodomy, etc., any more legitimate. If someone has raped someone, the rape laws should be able to cover it, without adding sodomy, unnatural acts, etc.

In conclusion, there are indeed indictments for unnatural acts, etc., and people are forced to defend themselves. In about half the cases above they got off. In the other half, some got heavy sentences. We also have heard in the last year of at least two men now in prison for sodomy.

By extrapolation from the above data (which represents 12 of 250 volumes or 5%) we might speculate (down, statisticians!) that in all the volumes between 1955 and 1972 there might be some 400 charges of non-rape sexual offenses in the Superior Court, and an unknown number in the district courts (which can handle cases for which the stated penalty is up to five years and can sentence up to 2½ years).

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GAY COMMUNITY

The term "Gay Community" is often loosely used to define more than sexual preference, implying other common areas, beliefs, or feelings. Is this valid? What is the Gay Community?

*Homosexual =
homophile =
Gay =
Gay Community?*

By Don McGaw

"Where is the 'Gay' Community?" "Is it visible?" "There really isn't a 'gay' community, is there?" To any persons who have been doing public speaking within the Gay Liberation Movement, in its many forms, such questions are not unusual. What might be unusual is the raising of such questions is not limited to the Straight Community; such questions are raised by members of the "Gay" Community. Personally, I feel that it is good. In raising such questions we have the opportunity to better evaluate and learn about who we are. Let's take a walk back into history for a moment — not too far back — but let's say, 15 or 20 years ago. At that time (and in some regions of the country the term "gay" was fairly new), the word 'gay' was a descriptive term at once co-equal with homosexual, and homosexual being used to define both genders. Also, at this time, the word homosexual was a term of sexual description. It was used to describe those persons who related sexually most of the time to persons of the same gender. In that sense a decade or two ago, the "Gay" community was the sum total (closet excepted) of persons whose primary sexual activity was with members of the same gender. What is crucial here, in my opinion is the defining of the homosexual (male and female) by the heterosexual community. That is to say, homosexuality was defined in terms of genital sexual activity; it was defined by basically sexist institutions of the time: psychiatry, sociology, religion. Homosexual persons adopted the heterosexual position on what homosexuality (and implicitly on who is homosexual) is. A further ironic note in this sexist definition of the "gay" community, is the lack of the use of the term Lesbian to define women who were gay. Usually, lesbianism was termed as 'female homosexuality'.

The year 1969 seems to have changed all that. The year 1969 is the year in which Gay Liberation was born (although in fact attempts at gay liberation were made as early as 1952). The important question then is what effect has this had on the homosexual persons. For some folks it has had very little effect; for others a tremendous effect. Which, of course, implies there is difference of opinion.

There is difference of opinion these days on the use of terms such as homosexual, homophile and gay. For some folks all three terms are synonymous; for others there is real difference between these words. For those who feel the terms are synonymous, there isn't too much further to say in that the usage of the terms are self-explanatory. The departure, and largely due to the effects of Gay Liberation, comes in the separation of



the three words. The term homosexual is not a very good term (that's a personal value judgment). It is not a good term since it did not come from gays, but from psychiatry, whose usage of the term is rooted in a sexist view of pathology. However, the term homosexual for the liberationist is coming to mean persons who have the capacity to *have sex* with members of the same gender. These would be persons not necessarily a part of the gay subculture, and definitely not a part of the liberation movement. The term homophile I think is a good term. It means the capacity to love members of the same gender. It immediately reminds of the line in COMING OUT, spoken by one of the lesbians. She is speaking of Lesbianism, but the broader implication and in some instances, more important — is for all persons who can love members of the same gender. Her speech contains the lines: "Lesbianism is a whole new way of loving; a whole way of relating." Right on! That's what all loving should be about — it shouldn't be something confined to the genitals. Then there's the term 'gay'. Does that still mean all homosexual people? For some folks, as mentioned earlier, yes. For others, no. It is in reality a two-edged term. On the one hand meaning all sisters and brothers, yet on the other hand sisters in the political, social, economic liberation movement, called Gay Liberation. It implies a political stand. Do you have to be homosexual to be gay? There is difference of opinion here, too. Some say 'no', others 'yes'. My feeling is 'no'. There are straights who believe in Gay Liberation, and will assume the risk (and there is risk involved) of coming out for Gay Liberation. Perhaps each person has to ask of themselves individually and existentially what 'gay' is to them.

As to what is the gay community? The same thing the straight community is — it is a sum total of many mini-communities . . . and that's a lot of people, with a lot of differences.

COMING TOPICS

- *The Gay Woman*
- *The Gay Man*
- *Being Gay is . . .*
- *The Place of the gay bar in the community*

What do you feel? Let Forum know!

What is the Gay Community?

By Sheri Barden

No one person can sit down and define the gay community. It's different things to different people. I feel it's definitely a community because I've experienced it as such — both mentally and emotionally. The first time I really felt this sense of togetherness was last year when many diversified people from around New England got together and hammered out the first N. E. Gay Conference. After participating in workshops, rap groups, eating dinner together and enjoying dances and an evening's entertainment, the feelings of sisterhood and brotherhood were really flowing. Three hundred people both men and women, young and older, had a sense of common goals, esprit de corps, strength to work out our common problems and to see light at the end of the tunnel of discrimination. The energy generated by this conference spilled out in many ways — the most important one I feel was the beginning of a "community newspaper" which has grown into the GCN News.

The second time I experienced the "gay community" was during Gay Pride Week 1973 both in Boston and New York. This was the first time my lover and I had felt free enough to participate. Each person marching was part of the gay community — some shouting to straight friends in the watching crowds to "come out," others yelling their brains out — letting out all the pent-up frustration of living in a discriminatory society, myself chanting gay power loud enough so that in my fantasy thousands of "us" who had lived long ago could hear our pride.

I think there was a sense of community on Gay Americans Day, too. It was one of the first times that I have gone in a body with other gays to confront straight America. We encountered a lot of hostility, but we made some in-roads. I think one of the things I enjoyed most of all was seeing all those new young faces of people who hadn't been involved before who either took off from work or skipped classes to show they were part of the gay community. Some of these young men and women had perhaps only whispered it to themselves before but now they were standing up with others to be recognized as gay.

Yes, there is a "gay community" even though it sometimes takes these mountain peak experiences to remind us we're not alone in our own particular organizations fighting the good fight. I'm sure in the past some of us have felt that we had to go it alone. But that is no longer the case. We have lots of organizations and lots of people which of necessity means many differing opinions. We will not always see eye to eye but destructive hostility or dejected do nothingness have no place if we are to take our rightful place in society.

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an anonymous individual

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separatism will never get us anywhere. We are all oppressed and it is not right for us to waste time arguing who is most oppressed. We can't afford the luxury of alienating ourselves. I have spent 20 years in the company of gay men, many of them really beautiful persons. We must see to it that gay women are given the same rights and means of communication as gay men."

"DOB now has over 100 members. I think it is time that some dialogue goes on between different members who have different viewpoints. I would like to hear about the way lesbian mothers feel about how they've been treated. I myself gravitate towards lesbian mothers. At one time I wanted to adopt 16 kids just to give them a loving home. And concerning bisexuality, there is a great feeling among women who believe there is no such thing as bisexuality. No lesbian would want to chance her lover going off with a man. These are things that must be brought out and discussed and thereby we can raise our consciousness even more."

More than anything, Sheri is upset by injustices. That is why when she went to the New York Gay Pride March, "the sight of between 15 to 20,000 gay brothers and sisters stretching back 15 blocks was so incredibly exciting". "I do not like people who are afraid to rock the boat...whose lives are so comfortable that they can't see anything else beside their own comforts. As human beings we should all demand our human rights immediately. We need the revolution if it is the only way we can get them."

DID YOU SEE ?

by Ginny Collins

New York Times, Nov. 24: "200 HOMOSEXUALS BEGIN 'MYTH' FIGHT/College Graduate Students and Teachers Meet Here." By BARBARA CAMPBELL.

In a collective as well as an individual effort to publicly "come out of the closet", more than 200 homosexual faculty members and graduate students met yesterday to discuss methods of using their professional abilities to "combat the myths" of homosexuality.

The men and women, from colleges and universities in the city and across the country, meeting at the John Jay College of Justice, urged other homosexual college professors to declare their homosexuality and unite to end discrimination against homosexuals on campuses.

They were invited to the two-day meeting by the Gay Academic Union, a 100-member organization of homosexual college professors formed here eight months ago."

Dr. Martin Duberman, playwright, historian and professor of history at Lehman College addressed the group. He said, "By meeting despite the traditional fear, secretiveness and conservatism of homosexual academics, the group had passed from isolation, self-contempt and fear into the open."

The Real Paper, Nov. 28: In letters to the editor, David A. DeNeef of the Gay Community News comments about Eddie Rastellini's murder. David says, "I was impressed by your coverage of the Rastellini murder. It was good to see the whole sorry truth of this story printed for your readers to see."

But the fact remains that many more people still remain in prison under much the same circumstances as Eddie. People jailed (fined or fired from their jobs) simply because they were homosexuals in the wrong place at the wrong time.

Since, in the same issue as the Rastellini story, you instructed your concerned readers to write to the California prison authorities in reference to the release of Timothy Leary, you should have afforded us the same concern.

If your readers sympathetic to our cause could write to their state senators and congressman and ask for A REPEAL OF ALL SODOMY AND MORALITY LAWS and AN END TO DISCRIMINATION AGAINST HOMOSEXUALS BY THIS COMMON-WEALTH it could do a good deal of good. The lawmakers are waiting to hear from the people on this issue.

A few people have exhausted themselves trying to remedy this situation. Some letters of support would be of great help. Thank you.

DAVID A. DENEFF
Gay Community News

New York Times, Nov. 24: "Ellsberg and Sakharov Will Get SANE Award." WASHINGTON, Nov (AP). Dr.

Daniel Ellsberg and Andrei D. Sakharov, the dissident Soviet physicist, will be presented the Eleanor Roosevelt Peace Awards for 1973 by SANE, which describes itself as a citizens' organization for a sane world.

The announcement was made today by Wayne Morse, former Senator from Oregon, and Prof. Seymour Melman. Mr. Morse has been elected co-chairman of SANE.

The ceremony will take place in New York on Feb. 10.

The announcement said Mr. Ellsberg was receiving the award for his decision to release the Pentagon papers and Mr. Sakharov for his "courageous work for peaceful coexistence with humanist values, carried out at great personal risk."

Mr. Ellsberg missed receiving the Nobel Peace Prize, for some insane reason!!!

The Real Paper, Nov. 28: In letters to the editor, women from the Lesbian Therapy Research Project critique Lilith Moon's recent article about gay women (*Real Paper*, Nov. 18).

The Boston Phoenix, Nov. 27: Sharon Basco writes an informative article about protecting oneself in "Lady-Safe, Paralyzer, Papers, and Perverts."

The Boston Phoenix, Nov. 27: "Feminist Calendar/Thursday, Nov. 29 WBUR-FM 90.9, 8 pm: If a Woman Answers, with Jane Backner, guest is Karen Lindsey, on the feminist media. At 9 pm The Gay Way with Elaine Noble (also aired weekly at the same time).

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(Continued from Page 2)

sisters to bring a gay or straight male friend into the bar, to have them see us as we are, in our struggles and our joys? If it hadn't been for gay men, I would not yet have seen the inside of a gay bar. As for the straights, how will they ever understand, if every time they come close enough to see us they are treated like dirt. No wonder their heads are filled with disgust and misunderstanding about us.

I only hope that someday we will be filled with the confidence and joy to be able to deal rationally with the world around us: but Gays — *it isn't going to happen* if we continue to perpetuate the same feelings and ideas against straights and each other that we project on them. Hate only breeds more hate, haven't we been exposed to enough already?

ANGEL and GEORGY

Letter to the Editor:

Regarding an advertisement in your last issue of the GCN:

The ad was for Sporter's, one of Boston's gay bars. Sporter's is claiming to be an "equal opportunity" bar!?!? Bullshit! This so-called equal opportunity establishment is one of the most prejudiced shit holes that I have ever had the misfortune to fall into. Being a very flamboyant faggot at times, I have been the recipient of stares and insults in straight bars. Sporter's seems to attract the very butch and conservative gay men who are not above making the same sort of comments. These are the type of gay males who do not consider themselves faggots.

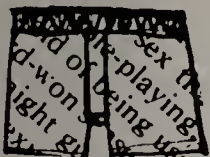
Some instances are to be noted. Such as a very queenish friend who was told, after ordering a drink, that the front bar was not open to him and that he should get in the back "where he belonged". And then there are gay sisters who are made to feel uncomfortable and unwanted. The tactic works — women rarely go there. I must mention dear Angel, whom no one can chase out. Keep together, Angel, we'll win yet.

These things are happening continuously at Sporter's. I have been almost thrown out on several occasions, and if I hadn't threatened that they would have to physically evict me, and that I would make a scene, I would have been thrown out. And a scene would definitely upset Sporter's type of clientele. Now how can anyone believe that this is an "equal opportunity" bar?

I wish someone would tell the people who run Sporter's to change their ad to fit their policy, or better, change their policy to fit their ad.

ONE SCREAMING FAGGOT.

Ed. Note: The Angel mentioned in the above letter is not the same Angel who authored the previous letter.



NEWS SHORTS

SPRINGFIELD — A home-made bomb was responsible for the blast that destroyed Springfield's Arch Cafe, according to state investigators.

The investigators said that they are continuing to investigate the bombing of the gay bar that was a land mark in Western Massachusetts and Connecticut.

Lewis Lake, one of the bar owners, reported that a series of obscene and threatening telephone calls were made to the bar in the weeks prior to the bombing. No one was injured in the after-hours blast that also shattered windows in nearby buildings.

PARAMUS N.J. — Ever try holding hands with a lover....while in Somerville, Mass.? In Paramus N.J. right outside of New York, John Gish is losing his job because he is gay. The Board of Education is anxiously trying to rid itself of the embarrassment of having the president of the N.J. Gay Activists' Alliance on its payroll.

It all started 15 months ago and Gish, a 36 year old English teacher, is fighting it all the way. Presently he is receiving aid from the ACLU. Gish says that, to date, letters have been 12 to 1 in his favor.

The Board has found a psychiatrist who says that Gish's public behavior indicates that he could have a personality that might render him dangerous to students. *The New York Times* and *The Daily News* have, on the other hand, been basically objective and sympathetic.

CORRECTION

Last week's "View From the Closet" column was mistakenly run under the title "The Fag in the Fifth Row". A properly irate A. Nolder Gay insists that he is not the Fag in the Fifth Row; he's the older guy who sits in the sixth row cruising the Fag in the Fifth Row. An abysmally inept layout man apologizes abjectly from his position on a hook in A. Nolder Gay's closet, where he has been hanging by his thumbs (?) for the past week.

MORE NEWS SHORTS

John J. Harrington, 19, of Belmont, has been found guilty of second degree murder in the stabbing death of Alfred Mott, 52, of Roxbury.

A Suffolk County Superior Court jury returned the verdict on Nov. 18th, and Harrington was sentenced to life imprisonment at Walpole State Prison. He will be eligible for parole in 15 years.

An alleged witness of the stabbing testified that Harrington had threatened to expose Mott as a homosexual and to take \$1,800 from him.

Harrington testified that he and two other persons planned to rob another person, and that they believed he was at Mott's apartment.

Harrington claimed Mott fought with him and was killed accidentally.

CHICAGO — Two gay groups have launched a study to determine the fire safety of gay bars and whether discriminatory admission practices are used to exclude customers from bars.

Survey workers will visit bars, observe conditions, talk to management and customers and analyze their findings. The survey is expected to inform the gay community of apparent violations of fire safety regulations, discriminatory practices or other obvious victimization of the gay public.

The survey is being undertaken by Chicago Activists Alliance and Chicago Lesbian Liberation. Other groups have been invited to take part.

Gay Legal Rights

WASHINGTON — The U.S. Supreme Court has refused to overturn sodomy cases solely on the basis of the "vagueness" of sodomy laws.

The decision came at the same time that the court refused to overturn two convictions under a Florida sodomy law even though the Florida Supreme Court later ruled the law "unconstitutionally vague".

The court ruled that the "underlying principle" of the law was clearly understood, and that there was nothing vague about the law's reference to "the abominable and detestable crime against nature".

ANN ARBOR, MICH. — In July 1972, an ordinance, passed in Ann Arbor, ended any legal discrimination in housing, employment and public accommodation on the basis of marital status, educational status (i.e. student — non-student) or sexual preference. At the time this was the first and broadest such ordinance in the nation.

The University of Michigan, however, claims exemption from city ordinances as it is a state university. The Gay Advocates, a campus group who were instrumental in the passing of the city ordinance are now busy on campus. Asking an end to discrimination against the homosexual population of the campus seems to be a bit more difficult. It is rumored that the Regents of the University regard the proposal to change the by-laws more of a threat than the black student strike of 1970, which shut down the campus!

SAN FRANCISCO — U.S. District Court Judge Alphonso Zirpoli has set somewhat of a legal precedent

as far as gay rights are concerned. On Oct. 31 he ruled legal a class suit by a gay person for equal employment by the Federal Government.

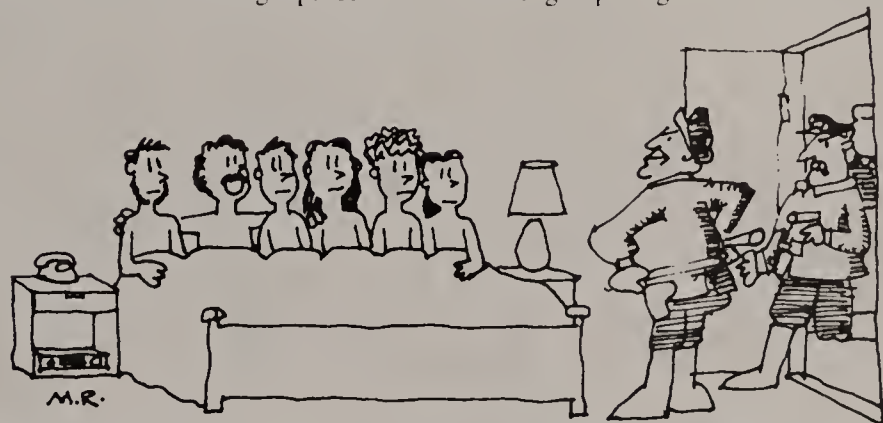
This was the first time homosexuals had been recognized as a class with the right to equal employment opportunities. A gay Agriculture Department employee and San Francisco's Society for Individual Rights (SIR) sued for a ruling that the government could not fire its employees on the basis of their sexuality. The judge upheld their right to sue as a class.

WASHINGTON, D.C. — The Washington, D.C. city council on Nov. 6 gave final approval to a bill which will prohibit discrimination because of "sexual orientation" by private employers and the District government in jobs, housing and public accommodations. The Federal Government is not affected by this and continues its anti-gay policies nation-wide.

CHICAGO — A mail campaign to protect gays from job and housing discrimination and from arrest for cross-dressing has been launched here by Illinois Gays for Legislative Action.

Letters are being directed to Chicago city councilmen who are considering ordinances that would repeal the law against dressing in drag and also make it illegal to discriminate against lesbians and gay men.

A meeting on the proposed ordinances drew 23 gay professional persons who have been fired or denied housing, and members of the clergy who urged passage of the ordinances.



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GAY COMMUNITY NEWS, December 1, 1973 • Page 7

GAY GUYS AND GALS

Enjoy dancing — good times. Fire-side raps at your own country club. Tuesday — Sunday. Rte. 139, Randolph, 20 minutes south of Boston. Brunch every Sunday 12:00 — 3:00 (All the Bloody Marys you can drink). \$2.70. Live band every Tuesday — Whitch — appearing Tues. Nov. 27 & Dec. 4. For info call 963-9809, 6pm to 2am. Members and guests welcome.

CALENDAR · NOVEMBER 29- DEC. 12

Please submit Calendar items to "Calendar Editor," c/o GCN, by 1:00 p.m. Monday prior to the issue date.

29	7:30pm MCC Bible Study Group, info 266-7491 9:00pm UMass-Amherst SHL mtg, 908 Campus Ctr. 9:00pm Gay Way Radio, WBUR (90.9 FM) Les. Reserach Proj. Nite: Project Place Gay Crisis Line, 267-9150	thursda
30	5:30-6:30pm Hvd-Rdclf GSA, Brks Hse, info 498-3096 9:00-1:00am Gay Dance, upstairs, CSMH, \$1.50 donation	friday
1	1:00pm Bos Gay Youth Coun & Info 536-6197 2:00pm Bos Gay Youth Open Rap&Mtg, 419 Boylston, Rm 509	saturda
2	1:00pm DOB softball, Magazine Beach, Cambridge 1:00pm Role Play, in Dance, Bos Ctr f/Arts, 539 Tremnt, fl.3 5:30pm Intertaith Mass, Beacon & Mass. Ave. 6,7,8:15pm MCC mtg serv & filshp hr, Old West Church 7:00pm Prov. MCC wrshp ser, 410 Waterman Av., E. Prov. 7:30pm Worc. Gay Union, Trin. Luth. cnr Lancstr & Salisbury 7:30pm HUB mtg, St. John's Hall, 33 Bowdoin St. 10:00pm Lavender Hour, WBCN FM, 104.1	sunday
3	7:30pm HUB rap, 419 Boylston, Rm. 509 8:00pm 'Coming Out!', CSMH, \$2.00 donation 8:00pm MCC/Women's Ministry Rap Group	monda
4	6:30-9:30pm Bos Gay Youth Phone Coun & Info 536-6197 7:30pm Lesbian Therapy Res Proj Women's Ctr, Cambridge 7:30pm DOB Women's Rap, 419 Boylston, Rm. 323 7:30pm Emerson Hom Soc f/Arts, Emerson Union, Rm 34 7:30pm Prov. MCC, prayer grp, 410 Waterman Av., E. Prov.	tuesday
5	7:30pm DOB Lesbian Mothers' Rap, 419 Boylston, Rm 323 8:00pm Bisexual Rap, Women & Men, 419 Boylston, Rm 415 8:00-11:00pm Gaybreak Radio WMUA (91.9FM) Amherst 8:00-11:00pm BU Homophile League, Sherman Union, Rm 322	wednes
6	7:30pm MCC Bible Study Group, info 266-7491 8:00pm Gay Media Action, CSMH 9:00pm UMass-Amherst SHL mtg, 908 Campus Ctr. 9:00pm Gay Way Radio, 'Women in the Church'WBUR 90.9FM Nite: Project Place Gay Crisis Line, 267-9150	thursda
7	5:30-6:30pm Hvd-Rdclf GSA, Brks Hse, info 498-3096 9:00pm 'Coming Out!', Granite State Rm, UNH, Durham, NH 9-1:00am Gay Dance, upstairs, CSMH, \$1.50 donation	friday
8	1:00pm Bos Gay Youth Coun & Info 536-6197 2:00pm Bos Gay Youth Open Rap & Mtg, 419 Boylston, Rm 509	saturda
9	1:00pm DOB softball, Magazine Beach, Cambridge 1:00pm Role Play, in dance, Bos Ctr f/ Arts, 539 Tremnt, 3rd fl. 4:00pm 'Coming Out!', Allumne Hall, Brown Univ., Providence 6,7,8:15pm MCC mtg serv & filshp hr, Old West Church 7:00pm Prov MCC wrshp ser, 410 Waterman Av, E. Prov. 7:30pm Worc. Gay Union, Trin. Luth. cnr Lancstr & Salisbury 7:30pm HUB mtg, St. John's Hall, 33 Bowdoin St.	sunday
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QUICK GAY GUIDE

Please submit additions and changes to "QGG Editor," c/o GCN.	
BOSTON AREA (area code 617)	
Bisexual Rap Counseling Group	864-8181
Boston Gay Youth	536-6197
B.U. Homophile League	353-8758
Charles Street Meetinghouse	523-0368
Coming Out (the play)	868-5729 or 536-1715
Daughters of Bilitie	262-1592
Dignity/Boston, c/a 1105 Boylston St., Boston 02215	
Emerson Homophile Society for the Arts,	
Room 34, 96 Beacon St., Boston 02108	
Fog Rag	536-9826
Gay Community News	523-8729
Gay Craftwork	738-0428
Gay Media Action	868-5729
Gay Peoples' Group of	
UMass/Boston	542-6500-607
Gay Speakers Bureau	547-1451
Gay Way Radio (WBUR 90.9 FM)	353-2790
(Contact Elaine Noble or John Lawrence)	
Good Gay Poets	536-9826
Harvard-Radcliffe Gay Students Assn.	498-3096
Homophile Community Health Service	266-5477
Homophile Union of Boston	536-6197
Lavender Hour (WBCN 104.1 FM)	261-8526
(Contact Andrew Kopkind or Littlejohn)	
Lesbian Liberation (c/o Women's Ctr.)	354-8807
Metropolitan Community Church/Boston	266-7491
Project Place	267-9150
Fr. Paul Shanley	267-0764
EASTERN MASSACHUSETTS (area code 617)	
Worcester Gay Union, P. O. Box 359 Federal	
Sta., Worcester 01601	
WESTERN MASSACHUSETTS (area code 413)	
Amherst Gay Hotline (men & women)	545-0154
Everywoman's Center (Amherst)	545-0883
Gay People's Hour Radio (Amherst)	546-5176
Southwest Women's Center (Amherst)	545-0626
UMass-Amherst Student Homophile	
League	545-0154
Valley Women's Center (Northampton)	586-2011
RHODE ISLAND (area code 401)	
Homophile Community Health Service	274-4737
(Providence)	
Metropolitan Community Church	831-3773
(Providence)	792-5817
Morning Glory (Kingston)	274-0239
Providence Gay Women	
VERMONT (area code 802)	
Gay in Vermont	453-2678
Vermont Gay Women	425-2782
CONNECTICUT (area code 203)	
Kalos Society, P.O. Box 403, Hartford 06101	
Metropolitan Community Church	
(Hartford)	525-3523
NEW HAMPSHIRE (area code 603)	
Univ. NH Gay Student Org., c/o Mem'l Union, Durham	
03824	
Occupant, PO Box 137, Northwood 03261 (Gay Women's	
group; do NOT use "gay" on any mail to them)	
MAINE (area code 207)	
Gay Support and Action,	
183 Union St., Bangor 04932	